[75 cont.]

516 The habit of picking up objects with the great toe is at least three-quarters anthropological. According to Joest, there is no particular squatting or sitting position; on the other hand, standing on one leg with the sole of the other foot supported
821 against the upper part of the thigh is very common. A fear of rain is also pronounced, although Joest probably exaggerates somewhat when he asserts that the natives generally do not go out
201 when it is raining. Finally, the peculiar expression of assent by frowning should be mentioned (1).

1. Joest in Baessler, pp. 392 f., and Tagebuch, p. 57. Concerning the fear of rain, cf. also Festetics de Tolna, Chez les Cannibales, pp. 268 f.

[143]

128 I shall now turn to a description of the culture, beginning with the externals and proceeding gradually to the questions of the social and religious life.

Ornamentation and Clothing

In his love of adornment, the Santa Cruz Islander is a true
301 Melanesian, and, as everywhere in Melanesia, it is the man who
[171] is most adorned. Ornamentation and clothing are essentially the same on the various islands of the group; for the sake of greater clarity, I shall therefore first restrict myself to the main island Ndeni and then discuss the slight deviations on the other islands.

302 The adult Ndeni man as a rule wears his hair uniformly
[386] short (cf. Figs. 1-3), but often powdered white with lime or bleached blond, sometimes even dyed yellow or red (2). Fops

2. Dalrymple, p. 78. Burney, p. 150. Labillardière, p. 256. Dillon, p. 292. Joest, Tagebuch, p. 49. According to Joest, lime serves to kill lice. Individual

[515]

[79 cont.] In addition there is a
301 very carefully made [80] arm band, which is plaited of blackish-
531 brown plant fibers and patterned attractively with white shell
824 disks (Figs. 2 and 9, No. 2) (1). The people like to stick flowers,

1. Berlin VI 11735 and 16204. Edge-Partington, I, 166, No. 4. D'Entrecasteaux, p. 376. Labillardière, pp. 250, 256 (according to him, worn at various places on the arm, even "au dessus du coude" [on the elbow]). Markham, p. 164 (on the lower arm). F. de Tolna, pp. 267 ff. (ill.). Schmeltz and Krause, Die Ethnogr.-Anthropol. Abt. d. Mus. Godeffroy [The Ethnographical-Anthropological Division of the Godeffroy Museum], p. 118 (erroneously described as an ear ornament).

fragrant leaves, or rustling strips of pandanus leaves, dyed with
[386] Curcuma and decorated in black, into the bands and rings (Fig. 10) (2). A chain of beads is also often worn around the wrist

2. Dillon, p. 315. Joest in Baessler, p. 376. F. de Tolna, p. 281.

(Fig. 2) (3), or a string with a triton shell about ten centimeters

3. Joest in Baessler, p. 376. Illustration of the Triton ornament in F. de Tolna, p. 279.

long. [Fig. 8 appears here.]
301 There are few leg ornaments. With the exception of a small cowrie-like [Fig. 9 appears here] snail shell, which, according to Joest, is worn almost without exception under the

[112 cont.]

504 the impression that there are regular boathouses. They are never mentioned in the reports about the types of huts, however.

501 All the boats are [112] painted white
[386] with lime, which is perhaps supposed to prevent too much water from seeping in through the soft wood (1). The water that leaks

1. Coote, p. 151. Dewar, p. 246. The latter mentions the painting with white lime only for the inside of the boat, presumably because it is partially washed off on the outside each time the boat is taken out (like the oars of the northern Solomons, whose paint must likewise be renewed after each use).

in is bailed out with the well-known scoops (2), of which, be-

2. Coote, p. 151.

[171] sides the unusually small kind in Figure 42, No. 3, there are two types on Ndeni: the ordinary Polynesian type with a handle projecting inward (Fig. 42, No. 1), and one that has the same basic shape, but the handle projects from the back, as on a ladle (Figure 42, No. 2). Of the specimens illustrated, Figure
[531] 42, No. 1, shows a carved handle, whereas Figure 42, No. 2, is painted white on the inside and the entire outer surface is covered with black and red ornaments which, of course, must be renewed after each use (3).

3. An almost identical specimen in the Berlin Museum VI 25858.

502 Even the Spaniards praised the speed of the boats of

287 [116 cont.]

Labillardière, p. 260. Lesson, Revue d'Anthropologie, V, p. 264 (Ficus).

beaters (Fig. 45, Nos. 1-3). Besides the pieces in natural color, [117] there are those dyed with Curcuma, but especially those that are ornamented in black (Fig. 46)1(1). For the

[386]

1. Also Berlin VI 16003, 16004, 16197. Schmeltz and Krause, Die Ethnogr.-Anthropol. Abteilung des Mus. Godeffroy [The Ethnographic-Anthropological Division of the Godeffroy Museum], p. 117. Concerning the patterns on them, cf. Thilenius, Globus, LXXX, pp. 138 f.

[53] patterns, the so-called tapa-markers of wood are supposedly used (Fig. 45, Nos. 4-5), and it is said that the points of the carved-out notches serve to mark the intersections of the lines of the design (2).

2. According to a written communication from Professor G. Thilenius in a letter dated August 10, 1908. The statement may be correct even if the tapa-markers are actually yam knives from the Torres Islands, or imitations of such. Cf. p. 209.

462 [241] The men, on the other hand, help in cultivating the soil only to the extent of clearing the bush. In the bachelors' houses they probably also prepare their own meals (3). Other-

3. Gaimard in D'Urville, p. 327.

wise, they are described as lazy. At night they chat [Fig. 45

1 [The author apparently means Fig. 44 -- Analyst.]

[124 cont.]
286 of the types described above -- each one carries the articles
[293] needed for daily use, such as betel and betel implements, nautilus
spoon for scraping out [125] [Fig. 54 appears here] [126] [Fig.
[294] 55 appears here] coconuts, and so forth (1). The technique is

1. Coote, p. 159. Joest in Baessler, p. 379 (beliniuega). Danneil, "Der
[113] Übergang vom Flechten zum Weben [The Transition from Plaiting to Weaving]," Int. Arch. f. Ethnogr. XIV, pp. 236 f. Also in Dillon, p. 303, this bag form is probably meant. Illustration in: D'Urville, Atlas, Pl. 178, No. 17 (poor); Edge-Partington, I, 161, No. 2.

[294] simple, for only the edges of the weaving are sewed on the inner side with string. The ends of the warp threads are simply knotted in bunches in the center; near the corners they lead into the two braid-like carrying-straps, either by means of woven lappets that taper up to a point (Fig. 55, No. 2), or the warp threads are first gathered together into twisted cords and thus form a net-like, lacy triangle, at the edges of which they [127] [Fig. 56 appears here] [128] combine into two braids leading into the carrying-strap (Fig. 55, Nos. 1 and 3). The excess fibers of the carrying cords, which become thinner at the top, form an ornamental appendage.
[381] Bags, as well as aprons, are sometimes dyed yellow with Curcuma (1).

1. Joest in Baessler, p. 381. In the present work, Fig. 56, No. 4.

285 In imitation of these bags made of woven material, plaited ones are also made (2). They consist of strips of pandanus

2. Schmeltz and Krause, Die Ethnogr.-Anthropol. Abt. d. Mus. Godeffroy, p. 119.

1 [i.e. of making men's bags - ANALYST.]